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501 together, they can just sit in them so as to paddle ahead." Cook (53, vol. 1, p. 292) gives the length of canoes as 18 or 20 feet; this is clearly an overstatement, corrected by Forster who estimates the size of the canoes at 10 or 12 feet. Kotzebue (127, vol. 7, p. 137) speaks of canoes 5 to 6 feet long and 1 foot wide. Four persons were the limit of their capacity. Generally they were manned by two persons, frequently women.

824 823 The Easter Island canoes leaked a great deal, forcing the natives to spend much time bailing. A moss called *para* (*Campylopus hydrophilus*) was used for caulking the seams. This *para* grows in great abundance on the surface of the crater lake of Rano-kao. Black earth (*varekahi*) which dried in the air was also used for the same purpose.

177 501 When the firm of Brander was exploiting the island, several Tahitians who accompanied Salmon to Easter Island introduced Tahitian canoes, which were still used in 1911. Knoche (123, p. 189) mentions four of them, each provided with an outrigger. The tradition of canoes, given by my informants, referred partially to these boats of Tahitian type; however, several details are probably genuine.

I was told that the best wood for canoe making was the *hau* (*Triumfetta semitriloba*). Planks from this tree were sometimes about 20 cm. broad and fairly long. Their edges were beveled or rabbetted for close fitting. The pieces of wood or "patches" were sewed together by cords passing through holes pierced through the margins, and the holes were caulked with moss. The hull was painted like a checkerboard, white and dark. Canoes decorated thus were called *papa hakatara*. The outrigger described by my informant is the typically Tahitian one with indirect attachment.

The general Easter Island name for any craft is *vaka*. *Vaka poepoe* is either a canoe or a whaleboat. The keel is *tino*. The bow, *oho o te vaka*; the stern, *tua o te vaka*; the gunwale, *tuitui*. The booms are the *kiato*; the float, *ama* (*hamae*, Roussel; *amatiatia*, Brown, 27, p. 285); the thwarts, *pepe*. The projecting stern and bow pieces are *tuero*, which on the king's craft were decorated with wreaths of feathers.

501 Though Roggeveen says that the natives had many canoes, all the travelers who visited the island after him stressed the small number of canoes seen. In 1770 the Spaniards (90, p. 121) found only two, and they believed that these were all that the islanders had. Cook reports only three or four canoes. La Pérouse observed no more than three canoes at the same place and foresaw that in the near future, through want of wood, there would be no canoes left on the island. Kotzebue reports only two canoes in 1816. Beechey (15, vol. 1, p. 40) says that "three canoes were noticed hauled up on the shore" in 1825. In 1838, Admiral du Petit-Thouars (65, vol. 2, p. 227) passed along La Pérouse Bay and received the visits of natives who came in five canoes. In each canoe were two men and a woman who "was crouching or lying on her breast so as not to be an obstacle to the movement of the craft or perhaps to give it more stability." He estimates at 12 the total number of canoes which he saw along the north and the west coasts.

James Hamilton, master of the *Prudence* who fought with the Easter

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definite reference to Tangaroa, Tu, Hiro, Rongo, or Tane—the most prominent characters of mythology throughout Polynesia. However, these gods were not entirely unknown; they seem to have had a purely academic existence and, as in Mangareva (28, p. 418), they were recorded only as legendary figures or as divine ancestors heading genealogies. The only definite evidence that Rongo and Tangaroa were known is their mention at the beginning of the genealogy of the king's family.

HIRO

The name of Hiro appears in a very old invocation for rain (p. 330). A stone near ahu Mahatua on the northeast coast is named Pu-o-Hiro (the Trumpet-of-Hiro). It is pierced by a natural hole and it is said that when the northwest wind blows, a sound like that of a trumpet is produced. The stone is covered with carved representations of the vulva (*komari*). An ahu on the south coast is called Tangaroa-Hiro. Hiro in the Society Islands is the protector of thieves. The Easter Islanders had a god invoked by those who had committed a larceny in order not to be caught. Presumably this unknown patron of thieves was Hiro.

TANGAROA

The kings of Easter Island, like those of Mangareva and other Polynesian islands, traced their origin back to Tangaroa. The exalted position of Tangaroa at the head of the genealogy of kings might be interpreted as a sign that he was one of the gods. As in Samoa and the Society Islands a month name of the local calendar (November) is called after the god (Tangaroa-uri). On Easter Island there is still a myth about a King Tangaroa who came to the island and manifested his supernatural powers in many ways. Although modern natives maintain that this Tangaroa was merely a human invested with mana, there is little doubt that he was originally a god. One informant told me that his name was Tangaroa-mea, the name of one of the great gods of Mangareva. As my informants had heard of the god Tangaroa of Mangareva, the analogy between the two names may be due to recent borrowings, but the tale itself was given to me as being purely local. Simon Riroroko, the last descendant of the kings, and Tepano, who told me the tale, insisted that King Tangaroa came from Mangareva.

The king, Tangaroa-mea said: "I shall enter the water like a seal and go to a country where I shall be king." The king, his brother, said: "You will die, it is a distant country, you cannot go quickly. I can go there and return the same day."

They quarreled. Victory was Tangaroa's and he went to Easter Island. His mana was over the sea, in which he was like a seal. The mana of his brother was over the land.

He landed at Tonga-riki, and he was seen by the people. The clamor resounded: "People of the land, a seal has landed at Tonga-riki." People said: "He has seal's feet,